FAZEELAT-E-SHABAN AUR SHAB-E-BARA'AT

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Roman Translate & Izafah
ABU UMAIMAH OWAIS

THE WAY OF SALAFIYYAH
(The True Knowledge of Islam)

FAZEELAT-E-SHABAN AUR SHAB-E-BARA'AT

Al-Hamdulillahi Rabbil Aalameen Wassalato Wasallamu Ala Rasoolihil Kareem Wa Ala Aalihi Wa As'habihi Ajmayeen, Amma Ba'ad:

Shaban Islami saal ka aathwa mahina hai, jo jw rajab ke bad aur Ramazan-ul-Mubark se pahle aata hai.

IS MAHINE KO SHABAN KION KAHA JATA HAI?

((سُمِّيَ بِذٰلِكَ لِتَشَعُّبِ الْعَرَبِ فِيْهِ أَيْ تَفَرُّقِهِمْ فِيْ طَلَبِ الْمِيَاهِ))(المنجد)

Is ka madah "Sha'ab" hai his ke mane juda juda hone ke hain, Arab is mahine me paani ki talaash me alag alag taur par paani ki talaash mian phail jate the, is liye is mahine ke naam "SHABAN" padgaya.

MAAH-E-SHABAN KI FAZILAT:

Shaban wo mubarak mahinah hai jis me NABIYE KAREEM sallallahu alaihi wasallam Ramzan ke ilawah taqriban pore mahine ke roze rakhte the, sirf aakhir me do ek roze tark farmaya karte the, is silsile me kai Ahadis aati hain jin me Shaban ke Roze ki fazeelat aur NABIYE KAREEM sallallahu alaihi wasallam ka is mahine me khusosan roze rakhne ka zikar aata hai.

Umm-ul-Momineen Syidah Ayishah raziallahu-anha farmati hain ke RASOOLULLAH sallallahu alaihi wasallam is mahi ne me bahut ziyadah roze rakhte the yahatak ke hum kahte ke AAP sallallahu alaihi wasallam roze nahi chodte, phir AAP sallallahu alaihi wasallam roze

chod dete yahantak ke hum ye kahte ke AAP sallallahu alaihi wasallam roze nahi rakhte, aur maine RASOOLULLAH sallallahu alaihi wasallam ko kabhi kisi mahine ke mukammil roze rakhte howe nahi dikha siwaye Ramazan-ul-Mubarark ke aur maine RASOOLULLAH sallallahu alaihi wasallam ko Shaban se ziyadah kisi mahine me roze rakhte howe nahi dikha.*(Sahih al-Bukhari:1969. Sahih Muslim:1156)*

Umm-ul-Momineen Syidah Ayishah raziallahu-anha mazeed farmati hain:

((كَانَ أَحَبَّ الشُّهُورِ إِلَى رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ يَصُومَهُ شَعْبَانُ ثُمَّ يَصِلُهُ بِرَمَضَانَ))

"RASOOLULLAH sallallahu alaihi wasallam ko (nafli) rozon keliye sab se mahboob mahinah Shaban tha, phir AAP sallallahu alaihi wasallam ise goya Ramazan hi se miladiya karte the." *(Sunan Abu Dawod:2431, Muhaddis Hafiz Zubair Ali Zayi rahimahullah ne is Hadis ko "ISNADOHO SAHIH" kaha hai)*

((مَا رَأَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَصُومُ شَهْرَيْنِ مُتَتَابِعَيْنِ إِلاَّ شَعْبَانَ وَرَمَضَانَ))

Syidina Umme Salamah raziallahu-anha ka bayaan hai:
"Maine NABIYE KAREEM sallallahu alaihi wasallam ko do mahine musasil roze rakhte howe nahi dekha siwaye Shaban aur Ramazan ke."*(Sunan al-Timizi:736, Muhaddis Hafiz Zubair Ali Zayi rahimahullah ne is Hadis ko SAHIH kaha hai)*

Umm-ul-Momineen Syidah Ayishah raziallahu-anha farmati hain:

((مَا رَأَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي شَهْرٍ أَكْثَرَ صِيَامًا مِنْهُ فِي شَعْبَانَ كَانَ يَصُومُهُ إِلاَّ قَلِيلاً بَلْ

((كَانَ يَصُومُهُ كُلَّهُ))

"maine NABIYE KAREEM sallallahu alaihi wasallam ko Shaban se ziyadah kisi mahine me roze rakhte howe nahi dekha, balke AAP sallallahu alaihi wasallam sare Shaban ke roze rakhte the." ***(Sunan al-Timizi:736, Muhaddis Hafiz Zubair Ali Zayi rahimahullah ne is Hadis ko SAHIH kaha hai)***

SHABAN MAIN ME ZIYADAH ROZE RAKHNE KI WAJAH/HIKMAT:

Syidina Usamah Bin Zaid raziallahu-anhu bayan karte hain: maine ek roz sawal kiya: aye ALLAH ke RASOOL sallallahu alaihi wasallam! AAP maahe Shaban mian jis qadar (nafli) roze rakhte hain, kisi aur mahine main itne roze nahi rakhte? (is ki kiya wajah hai?) APP sallallahu alaihi wasallam ne farmaaya:

((ذَٰلِكَ شَهْرٌ يَغْفُلُ النَّاسُ عَنْهُ بَيْنَ رَجَبٍ وَرَمَضَانَ وَهُوَ شَهْرٌ تُرْفَعُ فِيهِ الْأَعْمَالُ إِلَى رَبِّ الْعَالَمِينَ فَأُحِبُّ أَنْ يُرْفَعَ عَمَلِي وَأَنَا صَائِمٌ))

"Yeh Mahinah Rajab aru Shaban ke darmiyan hai, log is se ghaflat barat-te hain, is mahine me (logon ke) amal Rabbulaalameen ke hozoor pesh kiye jate hain, aur main ye pasand karta hon ke mere amal jab ALLAH ki baargaah me pesh hon to is waqt main roze se hon(is liye main Shaban me roze kasrat se rakhta hon)." ***(Sunan al-Nasayi:2359 – Muhaddis Hafiz Zubair Ali Zayi rahimahullah ne is Hadis ko HASAN kaha hai. Musnad Ahmed:5/201)***

Is hadis se Shaban me NABIYE KAREEM sallallahu alaihi wasallam ke ziyadah roze rakhne ki wajah ye malom howi ke is mahi me khusosiyat ke saath bandon ke amaal ALLAH TA'ALA ki baargaah me pesh kiye jate hain, aur digar

ahadise-e-mubarekah se ye bhi pata chalta hai ke amaal ki ek peshi to rozana subah aur shaam (namaaze Asar aru namaaze Fajar ke waqt) hoti hai, ALLAH TABARAKA WA TA'ALA farishton se jo Fajar o Asar ki namaaz me hazir rahte hain, jab aasmaan par jate hain to poochta hai:

((كَيْفَ تَرَكْتُمْ عِبَادِي فَيَقُولُونَ تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ، وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ))

"Tum mere bandon ko kis haalat me chod kar aaye ho? farishte kahte hain: aye ALLAH! jab hum tere bandon ko chad kar aarahe the, tab bhi wo namaaz me mash'ghol the aur jab hum un ke paas pahunche tab bhi wo namaaz padh rahe the*." (Sahih al-Bukhari:555. Sahih Muslim:1432. Sunan al-Nasayi:484)*

Amaal ki dosri peshi hafte me do din ki hai, yani har peer aur jumerat ko ALLAH ki baargaah me amaal pesh kiye jate hain, RASOOLULLAH sallallahu alaihi wasallam ne farmaya:

((تُعْرَضُ الأَعْمَالُ يَوْمَ الاِثْنَيْنِ وَالْخَمِيسِ فَأُحِبُّ أَنْ يُعْرَضَ عَمَلِي وَأَنَا صَائِمٌ))

"Amaal peer aur jumerat ko ALLAH ki baargaah me pesh kiye jate hain meri khawahish hai ke mera amal as haal me pesh kiya jai aur us waqt mai roze se raho."*(Suana al-Timizi:747, Muhaddis Hafiz Zubair Ali Zayi rahimahullah ne is Hadis ko HASAN kaha hai, aur kaha ke is hadis ki asal Sahih Muslim Hadis No.2565 me hai)*

Aur amaal ki tisree peshi jo goya ke salanah peshi hai, maahe Shaban me hoti hia, jaisa ke oper bayaan ki gayi ahadis se malom howa, aur jis ki wajah hi se NABIYE KAREEM sallallahu alaihi wasallam maah-e-shaban me ziayada se ziyadah roze rakha karte the.

ZIYADAH ROZE RAKHNE ME EHTIYAAT KI ZARORAT:

Oper jo tafseel guzari hai us se ye waazeh hai ke Shaban me ziyadah se ziyadah nafli roze NABIYE KAREEM sallallahu alaihi wasallam rakha karte the likin AAP sallallahu alaihi wasallam ne apni ummat ke logo ko 14 aur 15 Shaban ke ba'ad roze rakhne se mana farma diya hai:

((إِذَا انْتَصَفَ شَعْبَانُ فَلَا تَصُومُوا))

"Jab Shaban aadha guzar jai to roze mat rakho."*(Sunan Abu Dawod:2337, Muhaddis Hafiz Zubair Ali Zayi rahimahullah ne is Hadis ko SAHIH kaha hai. Sunan al-Timizi:738)*

14 AUR 15 SHABAN KE BA'AD ROZE NA RAKHNE KE HOKUM KI WAJAH:

14 aur 15 Shaban ke ba'ad roza rakhne se is liye mana kiya gaya hai taake ek musalmaan Ramazan ke farz rozon ke liye apni energy aur taqat ko bacha ke rakhe taake us ko Ramzan ke Farz roze rakhne me koi mushkil pesh naa aye, basa auqaat aisa hota hai ke log Shaban ke nafli roze rakhne se kamzor hojate hain aur Ramazan ke Farz roze un se chot jate hain, isee liye NABIYE KAREEM sallallahu alaihi wasallam ne 14/15 Shaban ke ba'ad roze rakhne se mana farmaya hai, lihaza hame ihtiyaat karna chahiye, aur ita'at-e-Rasool ka taqaza bhi yahi hai ke hum NABIYE KAREEM sallallahu alaihi wasallam ke hukom ki paabandi karen.

Aur isee tarah NABIYE KAREEM sallallahu alaihi wasallam ne Ramazan se ek ya do din pahle roza rakhne se bhi mana farmaaya hai taake "istaqbaal-e-ramazan" ke naam par log jashan manaane na lag jain, NABIYE KAREEM sallallahu alaihi wasallam ne farmaaya:

((لَا تَقَدَّمُوا صَوْمَ رَمَضَانَ بِيَوْمٍ وَلَا يَوْمَيْنِ إِلَّا أَنْ يَكُونَ صَوْمًا يَصُومُهُ رَجُلٌ فَلْيَصُمْ ذَلِكَ الصَّوْمَ))

"Ramzan se ek do din pahle roze mat rakho magar jo koi shakhs kisi din ka roza rakhta raha ho to wo rakhle."*(Sunan Abu Dawod:2335, Muhaddis Hafiz Zubair Ali Zayi rahimahullah ne is Hadis ko SAHIH kaha hai. Sahih al-Bukhari:1914. Sahih Muslim:1082)*

Yani kisi ka mamol hai ke wo har peer aur jumerat ko roza rakhta hai ya "Saume Dawodi" rakhta hai to ye roze agar Ramzan se do teen din qabl arahe hain to wo ye roze rakh sakta hai kion ke is tarah aadatan roze rakhne ka maqsad "Isataqbal-e-Ramazan" nahi hai balke wo mamool ke taur par roze rakh raha hota hai to aise shakhs ke liye mumaniat ka hokum nahi hai.

Is se ye bhi natija nikalta hia ke Shariat ne nafli ibaadaat aru wajib/farz wali ibaadaat me wazeh farq malhooz rakha hai.

SARAR-E-SHABAN KA ROZA AUR IS KA MATLAB:

Yahi matlab is hadis ka hai jis me aataa hai ke NABIYE KAREEM sallallahu alaihi wasallam ne ek shakhs se pocha:

((هَلْ صُمْتَ مِنْ سَرَرِ شَعْبَانَ شَيْئًا)) / ((يَا فُلَانُ أَصُمْتَ مِنْ سُرَّةِ هَذَا الشَّهْرِ))

"kiya tum ne Shaban ke akhir me koi roza rakha hai? unho ne kaha nahi, to AAP sallallahu alaihi wasallam ne faramaaya: Ramzan ke ba'ad is ke badle me ek ya do roze rakh lena."*(Sunan Abu Dawod:2328. Sahih Bukhari:1983. Sahih Muslim:1161)*

Ye shakhs bhi mahine ke aakhri me roze rakhne ka

aadi tha ya us ne nazar ke roze rakhne the likin is ne is wajah se roze nahi rakhe ke kahin mera ye amal "isteqbal-e-ramazan" ke jaisa na ban jaye jis se rooka gaya, likin NABIYE KAREEM sallallahu alaihi wasallam ne wazahat farmadi ke ye mumaniat un logon ke liye ha jo aadi na hon ya jin ki taqat aur tawanai me kami aane ka khatra ho ya shak ki wajah se roza rakhte hon ke kahin ramazan to shoro nahi hogay ho, aise tamam logon ke liye shaban ke aakhir me roze rakhne se mana kiagaya take ramazan ke roze pori taqat ke saath rakhe jasake, in ke ilawah dosre logon ke liye in rozon ke rakhne se mana nahi kiya gaya.

NOTE: - Sarar ka lafz mahine ke aakhri dino keliye istemal hota hai, ye "ISTISRAAR" (chup jana) ke mane se hai, mahine ke aakhri dino me chonke chaand chup jata hai is liye mahine ke aakhri dino ke "SARAR" ka naam diya gaya hai.

ROZA RAKHNE/AUR NA RAKHNE KI DONO HADISON KA KHULASA:

Ye hadis zaahir me guzishta hadis se takra rahi hai jis me hai ke "Ramazan shoro hone se pahle ek do din ke roze mat rakho" magar in do hadison me ek jaisi sorat ye hai ke ye rukhsat aur taakeed us shakhs ke liye hai jis ne kisi roze ki nazar maani ho aur niyat karchuka ho aru pahle hi se har mahine ke aakhri dino ke roze rakhna us ka mamol raha ho to usey chahiye ke hamesha ki tarah jis tarah ke wo har mahine ke aakhri roze rakha karta tha to aise shakhs ke liye ijazat hai likin agar wo apni aadat se hat kar ya nazar ke baghair khosusan Ramazan ke isteqbal ke liye roza rakh raha ho to aise shakhs keliye ijazat nahi hai. NABIYE

KAREEM sallallahu alaihi wasallam ne jis shakhs ko ramazan ke ba'ad ek ya do roze rakhne ki takid farmayi wo shakhs mahine ke akhir me rozy rakha karta tha likin us ne Shaban ke akhir me is liye roze chod diye the ke ye kahin "Istaqbal-e-Ramazan" ke jaisa koi amal na hojaye jis ko mana kardiya gaya hai.

SHAB-E-BARA'AT, YANI SHABAN KI PANDRAHWIN RAAT:

Shaban ki pandrahwin raat ke bare me kai riwaayaat milti hain, jin me is raat ki fazilaton ka zikar hai likn ye riwaayaat ek aadh riwaayat ke ilawa, sab zayeef hain, aur ye riwaayaat chonke bahut ziyadah raawion se marwi hain, is liye ba'az Ulama is ke qaayil hain ke is raat ki kuch na kuch asal hai, isee wajah se in Ulama ki raye hai ke is raat ki kuch na kuch fazilat zoror hai, aur dosre Ulama ki raye me ZAYEEF riwaayaat qabile amal nahi chahe wo tadaad me kitni hi ziyada kion na hon lihaza in Ulama ke nazdik is raat ki koi asal ya koi fazilat nahi.

chunancheh Allahama Albahi rahmahullah aur Shoyeb Arnouot ne kasrate turq yani pandrahwin Shaban ki riwaayaat jo ziyadah raawion ne is ko riwaayat kiya hai, in tamaam riwaayaton me se ek riwaayat ko SAHIH kaha hai jab ke baqi sab riwayaton ko ye bhi ZAYEEF hi maante hain balke in riwayat me bahut ziyadah MAUZO yani ghadi howi riwayaten bhi hain, wo zayeef aur mauzo riwaayaat niche bayaan ki jarahi hain:

((يَطَّلِعُ اللهُ تَبَارَكَ وَتَعَالَىٰ إِلَىٰ خَلْقِهِ لَيْلَةَ النِّصْفِ مِنْ شَعْبَانَ، فَيَغْفِرُلِجَمِيعِ خَلْقِهِ ، إِلَّا لِمُشْرِك أَوْمُشَاحِنٍ))

"ALLAH TA'ALA Shaban ki pandrahwin raat ko apni pori

makhloq ki tarf (nazr-e-rahamt se) dekhta hai, phir mushrik aur kina parwar ke siwa baqi sari makhloq ki bakhishish kardeta hai." ***(Sahih Ibn Hibban:1980. / Sho'ab-ul-Imaan lil-Baihaqi:2/288. / al-Silsilat-us-Sahihah lil-Albani:11144)***

Jab ke Abu Sa'alabh al-Khushni raziallahu-anhu ka naam lekar jo riwaayat bayaan ki jati hai wo is tarah hai:

((إِنَّ اللهَ يَطَّلِعُ عَلَى عِبَادِهِ فِي لَيْلَةِ النِّصْفِ مِنْ شَعْبَانَ، فَيَغْفِرُ لِلْمُؤْمِنِينَ وَيُمْلِي لِلْكَافِرِينَ، وَيَدَعُ أَهْلَ الْحِقْدِ بِحِقْدِهِمْ حَتَّى يَدَعُوهُ))

"Be shak ALLAH TA'ALA Shaban ki pandrahwin raat ko apne bandon par rahmat ki nazar daalta hai, phir momino ko muaf kardeta hai aur kafiron ko dheel deta hai, aur kinah parwar logo ko chod deta hai, yahan tak ke wo apne dilon ko kinah se paak karlen." ***(Al-Mujam al-Kabeer lil-Tabrani:20/108-109, Riwayat No.215)***

Yahi wo riwayat hai jo Shaban ki pandrahwin raat ki fazilat me bayaan ki jati hain jaisa ke Shaikh Albani rahmahullah ne kaha ke ye kasrat-e-turq ki bina par Sahih hai, likin is ke ilawa jitni bhi riwaayaat aam taur par bayaan ki jati hain jinhen mahfilon ki zinat banaya jata hai wo sab ki sab SANAD ke hisaab se bahut ziayadah kamzor balke manghadat riwaayaat hain.

Sahih al jami al-Sagheer(4268) lil-Albani **ki riwaayat:**

((فِي لَيْلَةِ النِّصْفِ مِنْ شَعْبَان يَغْفِرُ اللهُ لِأَهْلِ الْأَرْضِ إِلَّا لِمُشْرِكٍ أَوْ مُشَاحِنٍ))

Sahih al-jami al-Sagheer ki is riwayat se bhi sirf is raat ki fazilat saabit hoti hai likin is me bhi is raat ko ibaadat karne ki koi targheeb ya fazilat nahi hai aur kisi bhi riwaayat se is

raat ka khusosi ibaadat wali raat hona saabit nahi hota, is keliye alag se quran o hadis ki dalil ki zororat hai jo maujod nahi hai, yani ke Sahih al-jami al-Sagheer ki ye riwaayat dosre Muhaqiqeen ke nazdeek ZAYEEF hai, chunancheh khud Shaikh Albani rahmahullah ne "Zayeef al-jami al-Sagheer"(No.652) main ye farmadiya ke:

((فَقُوْمُوْا لَيْلَتَهَا وَصُوْمُوْا يَوْمَهَا))

"Ke is raat me jaagna aur is ke din me rozah rakhna" dono hi mauzo aur manghadat hain.

SHAB-E-BARA'AT KI ZAYEEF AUR MAUZO RIWAAYAAT:

Shab-e-Bara'at ki nisbat se jo kamzor aur man ghadat aur mauzo riwaayaat aam taur par bayaan ki jati hain in me se kuch riwaayaat niche bayaan ki jarahi hain:

Ummul Mominin Syidah Ayishah raziallahu-anha ki taraf mansob hai ke aap farmati hain ke NABIYE KAREEM sallallahu alaihi wasallam ne farmaaya:

((شَعْبَانُ شَهْرِىْ وَرَمَضَانُ شَهْرُاللهِ))

"Shaban mera mahina hai aur ramazan ALLAH ka mahina hai."

Ye riwaayat mauzo hai yani ke ye riwaayat manghadat hai. *(Hafiz Sakhawi waghairah ne is riwaayat ko "Musnad al-Firdos" ki taraf mansob kiya hai. Dekhiye: "Al-Maqasid-ul-Hasanah:595, Muhaddis Albani rahmahullah ne is ka hawalah yon zikar kiya [:2/233-234], magar talash ke ba'ad "Musnad al-Firdos" me ye riwaayat nahi mil saki. WALLAHO ALAM. is ki sanad "Hasan Bin Yahya al-Khusni" ki*

wajah se sakht ZAYEEF hai, Muhaddis Albani rahmahullah ka bhi yahi faislah hai, tafseel keliye Dekhiye: "al-Silsilat-uz-Zayeefah:8/222, Riwayat No.3746)

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Ummul Mominin Syidah Ayishah raziallahu-anha farmati hain ke ek raat RASOOLULLAH sallallahu alaihi wasallam ko bistar par maujood na paakar baahar nikle to achanak dekha ke AAP sallallahu alaihi wasallam Baqee Qabrestan me the, AAP sallallahu alaihi wasallam ne mujhe dekh kar farmaya: kiya tumhe is baat ka andesha tha ke ALLAH aur us ke RASOOL sallallahu alaihi wasallam tum par zulm karenge? maine kaha: aye ALLAH ke RASOOL sallallahu alaihi wasallam! mujhe shak howa tha ke shayed AAP kisi aur biwi ke paas chale gaye hai, to APP sallallahu alaihi wasallam ne farmaya:

((إِنَّ اللَّهَ عَزَّ وَجَلَّ يَنْزِلُ لَيْلَةَ النِّصْفِ مِنْ شَعْبَانَ إِلَى السَّمَاءِ الدُّنْيَا فَيَغْفِرُ لأَكْثَرَ مِنْ عَدَدِ شَعْرِ غَنَمِ كَلْبٍ))

"Beshak ALLAH TA'ALA Shaban ki pandrahwin raat ko aasmane dunya par aataa hai, phir itne logon ki maghfirat karta hai jitne Banu Kalb ke baal hain." *(Jami al-Tirmizi:739. Sunan Ibn Majah:1389, Shaikh Albani rahmahullah ne in riwayaton ko ZAYEEF kaha hai)*

Muhaddis Hafiz Zubair Ali Zayi rahmahuallah ne bhi ZAYEEF kahai hai aur farmaya ke "Hajjah Bin Artaat" Zayeef aur Mudallis rawi hai aur is riwayat ke tamam shawahed ZAYEEF hain aur is baab main me Abu Bakar raziallahu-anhu ki taraf mansob bhi riwayat hai*: ([Al-Kamil li-Ibn Adi :5/1946]. aur Imam Ibn al-Jauzi rahmahullah ne is*

ko "Al-Waahiyaat":2/66-67 me zikar kiya hai. aur Ibn Abi Asim rahmahullah ne "As-Sunnah" page:222 me is ko zikar kiya hai)

Digar ayimah ke ilawa khud Imam Tirmizi rahmahullah ne bhi isey ZAYEEF qarar diya hai aur is riwaayat ke Zayeef hone me Imam Bukhari se bhi qaul naqal farmaya hai, ye riwaayat naqal karne ke ba'ad Imam Tirmizi rahmahullah likhte hain ke maine apne ustaad mohtaram Muhammed Bin Ismayil al-Bukari rahmahullah sy suan wo farmate the: ye riwaayat Zayeef hai, is riwaayat ko "Hajjaj Bin Artaat" ne "Yahya Bin Abi Kaseer" se riwaayat kiya, halanke "Hajjah Bin Artaat" ka "Yahya Bin Abi Kaseer" se Hadis son'na saabit nahi hai balke "Hajjaj Bin Artaat" ki "Yahya Bin Abi Kaseer" se mulaaqaat bhi saabit nahi hai, phir "Yahya Bin Abi Kaseer" is riwaayat ko "Urwah" se naqal kar'rahe hain, jabke "Yahya Bin Abi Kaseer" ka "Urwah" se Hadis son'na saabit nahi hai, is tarah ye riwaayat do jagah se munqate hai, do jagah se munqate riwaayat Muhaddiseen ki istilaah me shadeed darje ki Zayeef riwaayat kahlati hai. (*is se bhi badi baat ye hai ke "Hajjaj" aur "Yahya" dono Mudallis rawi hain. Imam Hakim rahmahullah ne Ayishah raziallahu-anha ki marfo riwaayat ko Yahya Bin Abi Kaseer ki Mursal riwaayat ki bina par MUNKAR aur ghair mahfoz qarar diay hai)*

Yaad rahe ke qissaye Ayishah raziallahu-anha jo RASOOLULLAH sallallahua alaihi wasallam ke baqi me jane aur ahle baqi ke liye dua karne ke mutaleq hai wo sahih aur Sahih Muslim waghairah main tafsilan maujod hai likin is me shaban ki pandrahwin raat ka koi zikar nahi, mukammal

waqiye ke liye Dekhiye: Sahih Muslim, Kitab-ul-Janayez, Bab: qabrestan me dakhil hote waqt kya kaha jaye aur ahle qabrestan keliye dua, *Hadis No.974(Darussalam No.2255)*

❸

Syidina Ali raziallahu-anhu farmate hain, RASOOLULLAH sallallahua alaihi wasallam ne farmayaa:

((إِذَا كَانَتْ لَيْلَةُ النِّصْفِ مِنْ شَعْبَانَ فَقُومُوا لَيْلَهَا وَصُومُوا يَوْمَهَا. فَإِنَّ اللَّهَ يَنْزِلُ فِيهَا لِغُرُوبِ الشَّمْسِ إِلَى سَمَاءِ الدُّنْيَا فَيَقُولُ أَلاَ مِنْ مُسْتَغْفِرٍ فَأَغْفِرَ لَهُ أَلاَ مُسْتَرْزِقٌ فَأَرْزُقَهُ أَلاَ مُبْتَلًى فَأُعَافِيَهُ أَلاَ كَذَا أَلاَ كَذَا حَتَّى يَطْلُعَ الْفَجْرُ))

"Jab Shaban ki pandrahwin raat aaye to is me qiyam kya karo aur is ke din ka roza rakha karo kionke is raat ki shaam sy hi ALLAH TA'ALA aasmane dunya par aakar farmata hai: kya koi maghfirat talab karne wala hai ke mai usko mauaf kardon? kya koi rizq talab karne wala hai ke mai usko rizq doo? kya koi bimar hai ke main usey aafiyat doo? kya koi sawal karne wala hai ke mai usey doo? kya koi ….. kya koi…… yaha tak ke fajar tulo hojati hai." *(Sunan Ibn Majah:1388. / Zayeef al-Jami al-Sagheer lil-Albani:652, Aallahmah Albani rahmahuallah ne is riwayat ko Muazo qarar diya hai Dekhiye:al-Silsilat-uz-Zayifah:5/154,No.2132) [Muhaddis Hafiz Zubair Ali Zayi rahmahuallah ne bhi is riwayat ko Mauzo qarardiay hai aur farmaya ke is ko Imam Mizzi ne "Tahzib-ul-Kamal:23/107- Ibn Abi Sabrah ke tarjumah me zikar kya hai, aur imam Bosiri rahmahullah "Ibn Abu Sabrah Abu Bakr Bin Abdullah Bin Muhammed Abi Sabrah" ki wajah se "Isnaduho Zayeef" kaha. aur Ahmed Bin Hanbal aur Ibn Mayeen ne kaha ke ye hadise ghada karta tha]*

Ye Hadis bhi mauzo aur man ghadat hai. is ke bajaye Bukhari aur Muslim ki Hadis me hai:

((يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الآخِرُ يَقُولُ مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ))-وَفِي رِوَايَةٍ لِّمُسْلِمٍ- ((فَلاَ يَزَالُ كَذَلِكَ حَتَّى يُضِيءَ الْفَجْرُ))

"Hamara baabarkat aur buland wa bala RABB har raat ka jab akhri hissah baqi hota hai to wo asmaan-e-dunya ki taraf nuzol farmata hai, phir kahta hai: kon hai jo mujh se dua mange to main us ki dua qubol karo? kon hai jo mujh se sawal kare to mai usey ata karon? kon hai jo mujh se muafi talab kare to main usey muaf karo?. - Muslim ki riwayat main in alfaaz ka izafah hai - "Phir wo badastor usi tarah rahta hai yahan tak ke fajar roshan hojati hai."*(Sahih Bukhari:1145. / Sahih Muslim:758)*

Is sahih hadis ke mutabiq ye fazilat har raat naseeb hosakti hai, lihaza usey Shaban ki pandrahwin raat ke saath khas karna yaqinan ghalat hai.

((لَيْلَةَ النِّصفِ مِنْ شَعْبَانَ قَامَ فَصَلَّى أَرْبَعَ عَشْرَةَ رَكْعَةً ثُمَّ جَلَسَ بَعْدَ الْفَرَاغِ فَقَرَأَ بِأُمِّ الْقُرْآنِ أَرْبَعَ عشرَةَ مرّة وَقل هُوَ اللَّهُ أَحَدٌ أَرْبَعَ عَشْرَةَ مرّة وَقل أَعُوذُ بِرَبِّ الْفَلَقِ أَرْبَعَ عَشْرَةَ مرّة وَقل أَعُوذُ بِرَبِّ النَّاسِ أَرْبَعَ عَشْرَةَ مرّة وَآيَة الْكُرْسِيّ مرّة وَلَقَد جَاءَكُم رَسُول الآيَةَ. فَلَمَّا فَرَغَ مِنْ صَلاتِهِ سَأَلْتُ عَمَّا رَأَيْتُ مِنْ صَنِيعِهِ فَقَالَ))

Syidina Ali raziallahu-anhu farmate hain ke maine RASOOLUALLAH sallallahu alaihi wasallam ko Shaban ki pandrahwin raat ko dekha AAP sallallahu alaihi wasallam khade howe aur chaudah rak'aat namaz ada ki, namaz se farigh hone ke ba'ad AAP sallallahu alaihi wasallam ne

Surah Fatiha, Surah al-Ikhlas, Surah Falaq aur Surah al-Naas chaudah chaudah martaba pdhi aur Ayat-ul-Kursi ek martaba padhi, jab AAP sallallahu alaihi wasallam farigh howe to main ne AAP sallallahu alaihi wasallam se is namaz ke bare me pocha to AAP sallallahu alaihi wasallam ne farmaaya:

((مَنْ صَنَعَ مِثْلَ الَّذِى رَأَيْتَ كَانَ لَهُ كَعِشْرِيْنَ حَجَّةً مَّبْرُوْرَةً وَ كَصِيَامِ عِشْرِيْنَ سَنَةً مَقْبُوْلَةً فَإِنْ أَصْبَحَ فِي ذٰلِكَ الْيَوْمِ صَائِمًا كَانَ كَصِيَامِ سِتِّيْنَ سَنَةً مَاضِيَةً وَسَنَةً مُسْتَقْبَلَةً))

"Jis ne aise kya jaise tone mujhe karte howe dekha hai to usey 20 maqbol hajj ka sawab aur 20 saal ke maqbol rozon ka sawab mile ga aur agar usne is din ka rozah rakha to 60 saalah guzishta rozon aur ek saal ayindah rozon ka sawab milega." ***(al-Mauzuaat li-Ibn al-Jauzi:2/52. / dosra nuskha: 2/127-130, Published: Muhammed Abdul Muhsin Sahib-ul-Maktabah al-Salafiyyah Bil-Madinat-ul-Munawwarah)***

Imam Ibn al-Jauzi rahmahullah ne is riwaayat ko "al-Mauzuaat" main riwaayat karne ke ba'ad likha hai: ye riwayat bhi man ghadat hai aur is ki sanad nihayat hi taareek hai hai.

((قَالَ السُّيُوطِيّ وَأخرجه الْبَيْهَقِيّ فِي الشّعب، وَقَالَ يشبه أَن يكون مَوْضُوعا))

Imam Siyoti rahmahuallah kahte hain ke is hadis ne "Shab-ul-Iman" mein riwayat kya hai aur in ka kahna hai ke ain mumkin hai ke ye mauzo aur man-ghadat hai. ***(Tanziha al-Sharia an al-Ahadis al-Mauzua li-Ibn Iraq:2/92)***

((مَنْ صَلَّى لَيْلَةَ النِّصْفِ مِنْ شَعْبَانَ اثْنَتَيْ عَشْرَةَ رَكْعَةً، يَقْرَأُ فِي كُلِّ رَكْعَةٍ {قُلْ هُوَ اللَّهُ أَحَدٌ} ثَلاثِينَ مَرَّةً لَمْ يَخْرُجْ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ وَيَشْفَعُ فِي عَشَرَةٍ مِنْ أَهْلِ بَيْتِهِ كُلُّهُمْ وَجَبَتْ لَهُ النَّارُ))

Syidina Abu Hurairah raziallahu-anhu ki raraf ye riwayat mansob ki jati hai: "Jis ne Shaban ki pandarahwin raat me 12 rak'aat ada ki aur har rak'at me 30 martabah Surah Ikhlas padhi to wo jannat me apni jagah dekh leta hai aur apne ahl me se 10 jahannamio ke bare me is ki sifarish qubol ki jati hai." (*Al-Mauzuaat li-Ibn al-Jauzi:2/51-52. / dosra nuskha: 2/127-130, Published: Muhammed Abdul Muhsin Sahib-ul-Maktabah al-Salafiyyah Bil-Madinat-ul-Munawwarah)*

Imam Ibn al-Jauzi rahmahullah ne is riwayat ko "Al-Mauzuaat" main zikar karne ke ba'ad likha hai ke ye riwaayat MAUZO yani man-ghadat hai.

((مَنْ صَلَّى مِائَةَ رَكْعَةٍ فِي لَيْلَةِ النِّصْفِ مِنْ شَعْبَانَ يَقْرَأُ فِي كُلِّ رَكْعَة بِفَاتِحَة الْكِتَابِ وَ {قُلْ هُوَ اللَّهُ أَحَدٌ} أَحَدٌ عَشْرَ مَرَّاتٍ قَالَ النَّبِيُّ يَا عَلِيُّ مَا مِنْ عَبْدٍ يُصَلِّي هَذِهِ الصَّلَوَاتِ إِلا قَضَى اللَّهُ عَزَّ وَجَلَّ لَهُ كُلَّ حَاجَةٍ طَلَبَهَا تِلْكَ اللَّيْلَةِ)) - ((إِنَّهُ مَكْتُوبٌ فِي اللَّوْحِ أَنَّ فُلانَ بْنَ فُلانٍ خُلِقَ شَقِيًّا، يَمْحُوهُ اللَّهِ، وَيَجْعَلُهُ سَعِيدًا))

Salat-ul-Al'fiyyah – Ye riwaayat bhi Syidina Ali aziallahu-anhu ki taraf mansoob hai :"Jo shakhs nisf shaban ki raat me 100 rak'aat namaaz is tarah se ada kare ke har rak'at me Surah Fatiha ke ba'ad Surah al-Ikhlas 11 martabah padhe to ALLAH is ki har haajat pori kardeta hai, agar wo loh-e-mahfoz me bad'bakht likha gaya ho to ALLAH usey mitakar usey nek logon me likh deta hai ….. aur us ke ayindah ek saal ke gunah nahi likhe jate".*(al-Mauzuaat li-Ibn al-Jauzi:2/50-51 / dosra nuskha: 2/127-130, Published:*

Muhammed Abdul Muhsin Sahib-ul-Maktabah al-Salafiyyah Bil-Madinat-ul-Munawwarah)

"Al-Mauzuaat" main Imam Ibn al-Jauzi rahmahuallah in riwaayaat ke mukhtalif turq zikar karne ke ba'ad likhte hai: in riwaayaat ke mauzo hone me koi shak nahi.

Ye aur is qisam ke digar riwaayaat jin me Shaban ki pandrahwin raat ki ibaadat ki fazilat bayan ki gaiyi hai bil-ittifaq ZAYEEF aur MAN-GHADAT hain ayimah kiraam, masalan: Imam Shokani, Imam Ibn al-Jauzi, Imam Ibn Hibban, Imam Qurtobi aur Allamah Siyoti waghairhum ne in riwaayaat ko naaqabile etebaar qaraar diya hai, tafseel ke liye Dekhiye: Al-Fawayed al-Majmoua / Al-Mauzuaat al-Kubra/ Tafseer-e-Qurtobi/ Allayil Masnuaa fi Ahadis al-Mauzuaa, waghairah.

SHAB-E-BARA'AT ME KYA KARNA CHAHIYE?

Ab sawal ye hai ke Shaban ki pandrahwin raat ki fazilat ke mutaleq jis Hadis ko ba'az Muhaqqiqeen ne Sahih qarar diya hai ke *(ALLAH TA'ALA Shaban ki pandrahwin raat ko apni pori makhloq ki taraf rahmat ki nazar se dekhta hai, phir Mushrik aur kina parwar ke siwa baqi sari makhlop ki bakhshish kardeta hai).*

Kya hame in riwaayaat ki roshni me jashan ya khusosi ibaadaat ka ehtemaam karna chahiye?

Kiya in riwaayaat me kisi mahfil jamane/ijtemayi ibaadaat ya kisi khaas ibaadat ka zikar hai?

Is sawal ka jawab har wo shakhs de skata hai jo bid'aat aur man ghadat riwaayaat par etemaad karne ke bajaye RASOOLUALLAH sallallahu alaihi wasalam ki saaf suthri shariat par emaan rakhta ho, is Hadis ka agar insaaf se muraliya kya jai to waazeh taur par malom hojata hai ke is me kisi mehfil jamane, ibadat karne, charaghan aru aatish bazi waghairah ka zikar nahi hai, balke jis cheez ka zikar kiya gaya hai wo hai ALLAH TA'ALA ki aam maghfirat jis ka mustahiq har wo shakhs hai jo shirk aur kina parwari se bachahowa hai, lihaza is raat ko aam bakhshish ka haqdaar ban'ne keliye har insaan ko chahiye ke wo apna aqidah shirk se paak kare, is ke saath shaath musalmanon ke mutaleq apna dil saaf rakhe aur kisi se hasad, jalan aur dil me kina pan na rakhe, ye chize insaan ki najaat keliye intehayi zarori hain.

Nihayat afsos ki baat hai ke Shaban ki pandrahwin raat ki jo fazilat RASOOLUALLAH sallallahu alaihi wasalam ne bayan ki ke mushrik aru kina parwar ke ilawa har Musalman ki bakhshish hoti hai, hame chahiye ke apne aap ke gunaho se bachaya jaye likin aaj ka jaahil musalmaan aulta apne aap ko is raat me in dono gunahon me daal raha hai ek taraf jalse julos karke in me jhoti aur man ghadat riwaayaat bayaan karke aur naat khawani ke naam shirkiya kalimaat kahe jate hain aur naat khawan bazabtah RASOOLUALLAH sallallahu alaihi wasalam ko madad ke liye pukar ta hai aur log jhom jhom kar wah wah karte nazar aate hain jab ke shirk se bachne ka matlab ye hai ke is raat hi nahi balke har lamha hum sirf ALLAH TA'ALA se madad maange likin is ke ulat is raat RASOOLUALLAH sallallahu

alaihi wasalam ko madad ke liye pukara jata hai, yani agar ye kaha jaye ke ye to khullam khulla shirk hai to ye ghalat nahi hai yani ke is raat hum shirk bhi kar rahe hote hain aur ALLAH TA'ALA se ye umeed bhi kar rahe hain ke ALLAH TA'ALA hame muaf bhi kardenge ye khud se dhoka-dahi hai, dosri taraf patakhon ke zariye se apne hi bhaion ko pareshan karke insaan dushmani ka subot diya jata hai jab ke is riwaayat ke mutabiq aise kamo se bhi bachna zarori hai jis se ke kisi ko takleef ho, yani hum aise kaam karke khud ko ALLAH TA'ALA ki maghfirat aur aam bakhshish se door hojainge aru jahannum se aazaadi se bhi hum mahrom hojainge.

SHAB-E-BARA'AT ME IBADAT?

Ye bhi sawal hosakta hai ke agar raat me maghfirat ka saboot milta hai to phir is me khusosi ibadat me kya harj hai?

IS SAWAL KE DO(2) JAWAB HAIN:

1) **ALLAH TA'ALA ki khusosi bakhshish ka subot sirf pandrahwin shaban ki raat ke saath khaas nahi hai balke yahi khusosiyat Peer aur Jumerat ke din bhi hoti hai, is se pahle is Hadis ka zikar guzar chuka hai. Balke ALLAH TA'ALA to har raat apne bando ko bakhashne keliye har raat pahle aasmaan par naazil hota hai, is Hadis ki mutabiq ek Musalman ko to har raat is khusosi ibaadat ka ehtemaam karna chahiye na ke sirf pandrahwin Shaban ko halanke pandarah win shaban ki raat ki koi ek riwayat bhi Sahih nahi hai.**

2) **Shabe-e-Bara'at / Shaban ki pandrahwin raat me PYARE NABI sallallahu alaihi wasalam se koi khusosi ibadat saabit nahi hai, aur Shab-e-Bara'at ki jo riwaayaat bayan ki jati hai wo sab ki sab jhoti manghadat aur Mauzo hai jin ki tafseel pahle guzar chuki hai, lihaza apni taraf se kisi din ya raat ya kisi bhi waqt ko ibadat ke saath khaas karne se NABIYE KAREEM sallallahu alaihi wasallam ne mana farmaya hai, Syidina Abu Hurairah raziallahu-anhu bayaan karte hain ke NABIYE KAREEM sallallahu alaihi wasallam ne farmaya:**

((لاَ تَخْتَصُّوا لَيْلَةَ الْجُمُعَةِ بِقِيَامٍ مِنْ بَيْنِ اللَّيَالِي وَلاَ تَخُصُّوا يَوْمَ الْجُمُعَةِ بِصِيَامٍ مِنْ بَيْنِ الأَيَّامِ إِلاَّ أَنْ يَكُونَ فِي صَوْمٍ يَصُومُهُ أَحَدُكُمْ))

"Raton me sirf jume ki raat ko ibaadat keliye aur dino me sirf Jume ke din ko roza keliye khaas na karo, Haan! agar Jume ka din in dino me aajaye jin me tum me se koi roza rakhne ka aadi ho to aise shakhs ka roza rakhne me koi harj nahi." ***(Sahih Muslim 1144)***

Agar kisi raat ko ibaadat ke saaht khaas kya jaasakta hota to Juma ki raat sab se afzal tareen thi likin NABIYE KAREEM sallallahu alaihi wasallam ne Jume ki raat ko khaas karne se mana farmadiya aur NABIYE KAREEM sallallahu alaihi wasallam ka farmana hi hamare liye kaafi hai aur hamare liye NABIYE KAREEM sallallahu alaihi wasallam ka farmaan hi sab se bahtareen namona hai, AAP sallallahu alaihi wasallam ne agar kisi din ya raat ko ibaadat keliye khaas kya hai to is ka hokum bhi diya hai aur ehtemaam bhi farmaya hai jaisa ke Sahih Ahadis me Ramazan ki raato aur khusosan Shab-e-Qadar ke bare me

hai ke AAP sallallahu alaihi wasallam ne is ka khusosi ehtemaam kiya aur ibaadaat ki aur saath hi saath Shab-e-Qadar ki raaton ki fazilat bayaan kar ke apni ummat ko in raton ki ahmiyat batayi, lihaza agar Shaban ki pandrahwin raat me mehfil jamane, ibaadat karne aur dosre kaam bhi karne ki koi khaas fazilat hoti to AAP sallallahu alaihi wasallam apni ummat ko zaror bate aur khud bhi is ka ehtemaam karte kion ke AAP sallallahu alaihi wasallam ka mansab hi yahi tha ke AAP sallallahu alaihi wasallam ummat se koi chiz bhi chupa nahi sakte the, agar koi ye samajhta hai ke NABIYE KAREEM sallallahu alaihi wasallam koi chiz chupai thi to wo Risalat ka munkar kahlayega aur Risaalat ka munkar Kaafir hota hai, is raat me kisi ibaadat ka koi sabot nahi milta aur nah Sahabah Kiraam raziallahu-anhum-ajmayin hi se is ka koi sabot milta hai aur nahi Tabayin aur Taba-Tabayin hi se koi sabot milta hai to phir is raat ko khusosi ibaadat wali raat kis tarah samjha jasakta hai?

KYA SHAB-E-BARA'AT FAISLON KI RAAT HAI?

Shab-e-Bara'at manane walon ka nazriya ye hai ke ye raat faislon ki raat hai, aur dalil me Surah Dukhaan ki ye aayat pesh karte hain:

﴿إِنَّا أَنزَلْنَاهُ فِي لَيْلَةٍ مُّبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ[3] فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ[4]﴾

"Yaqinan hum ne ise baabarkat raat me utaara hai[3] Beshak hum darane wale hain, is raat me har mazbot kaam ka faisla kiya jata hai[4]."*(Surah Ad-Dukhan 44/3-4)*

ALLAH TA'ALA ke is farmaan me "baabarkat raat" ka zikar aayaa hai jis me Quran Majeed ko utaara gaya aur jis me saal bhar me hone wale waqiat ka faisla kya jata hai,

kuch hazrat is "baabarkat raat" se muraad Shaban ki pandrahwin raat ko maante hain, ab dekhna ye hai ke kya waqayi "baabarkat raat" ka matlab pandrahwin Shaban ki raat hai ya is raat se muraad koi aur raat hai?

Agar hum is aayat ki tafseer apni raye aur apne khiyal ke mutabiq karne ke bajaye khud Quran Majeed hi se is ka mana aur matlab talash karen to hame is sawal ka jawab mil jayega jaisa ke Quran Majeed me ek dosre muqaam par ALLAH TA'ALA ne is aayat ke mutaleq waazeh andaaz me farmaya hai:

"Ramazan ke mahine me Quran utaara gaya."*(Surah al-Baqarah,2/185)*

Aur jis raat Quran Majeed ko utaara gaya ALLAH TA'ALA ne us raat ko bhi khol kar bayan kardiya:

﴿إِنَّا أَنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ﴾

"Beshak hum ne is (Quran) ko Lailat-ul-Qadr(shab-e-qadr) me utaara hai." *(Surah al-Qadr, 97/1)*

Ummat ka is baat par ittifaq hai ke Lailat-ul-Qadar Ramazan Mubark ke aakhri dahe(Ramazan ka aakhri Ashra) me hai, ALLAH TA'ALA ne Quran ko utaarne ka mahina aur is mahine ki khaas raat jis me NABIYE KAREEM sallallahu alaihi wasallam par Quran utarna shuro howa yaa Lohe Mahfoz se dunya ke aasmaan par Bait-ul-Izzat" me utaara gaya ALLAH TA'ALA is ko bhi khool kar bata diya Quran me nuzol-e-quran ki raat ko "Lailat-un-Mubarakah" bhi kaha gaya aur jab hum "Lailat-un-Mubarakah" ki Quran me tafseer dekhte hain to is se hame ye pata chalta hai ke ye "Lailat-ul-Qadr"

hi hai jis me Quran utaara gaya aur isee "Lailat-ul-Qadr" me saal bhar ke hadisaat aur waqiyaat ka faisala bhi kiya jata hai tamam Quran ke Mufassireen ki yahi tafseer hai, Quran ke aayaat ke moqabile me ZAYEEF aur MAUZO riwaayaat se "Lailat-un-Mubarakah" ki tafseer pahdrahwin Shaban ki raat se karna jayez nahi hai balke Haraam aur Baatil hai, lihaza Shaban ki pandarahwin raat ko faisle ki raat maan'na Quran ki mukhalifat hai.

PANDRAH SHABAN KA ROZA SAABIT NAHI HAI:

Sunan Ibn Majah ki riwaayat hai:

((إِذَا كَانَتْ لَيْلَةُ النِّصْفِ مِنْ شَعْبَانَ فَقُومُوا لَيْلَهَا وَصُومُوا يَوْمَهَا))

"Shaban ki pandrahwin raat ko ibaadat karo aur din me roza rakho." ***(Sunan Ibn Maja:1388 Shaikh Albani rahmahullah ne is ko MAUZO (man-ghadat) qarar diay hai Dekhiye Silsilat-uz-Zayeefah :5/154, No:2132)***

Muhaddis-ul-Asr HAFIZ ZUBARI ALI ZAYI rahmahullah ki Tahqiq:

- ***Is riwaayat ko Imam Mizzi rahmahullah ne "Tahzib-ul-Kamal":33/107 "Ibn Abi Sabrah" ke tarjume me bayaan kiya hai.***
- ***Imam Buseri rahmahullah ne "Ibn Abi Sabrah" ki wajah se Zayeef kaha hai.***
- ***Imam Ahmed Bin Hanbal rahmahullah ne farmaaya ke ye MAUZO riwaayat hai.***
- ***Imam Ibn Mayeen rahmahullah ne kaha ke ye MAUZO hai.***
- ***Imam Ibn Rajab rahmahullah ne "Latayif-ul-Muarif" me farmaya ke Ibrahim Bin Muhammed***

ko koi nahi janta, aur Ibn Abi Yahya Matrok-ul-Hadis hai.

Is riwaayat ki bina par bahut sare log Shaban ki pandrah ko roza rakhte hain likin Muhaddiseen ke nazdeek ye riwaayat MAUZO aur man-ghadat hai lihaza pandrah Shaban ka roza bhi saabit nahi.

Albatta Sahih Hadis sy ye baat sabit hai ke NABIYE KAREEM sallallahu alaihi wasallam har mahine ke 13,14,15 tarikh me roza rakha karte the, is hadis ke mutabiq koi shakhs jo har mahine ki 13,14,15 tarikh ko roza rakh ta hai to usee tarah wo Shaban ki bhi in tarikhon me roza rakhta sakta hai likin agar koi shakhs jo makhsos sirf 15 Shaban ka roza rakhta ho to uske liye ye jayez nahi hai balke ke Bid'at ka murtakib kahlayega aur aur agar koi rakhna hi chahta hai to wo sunnat ke mutabiq 13,14,15 ke roze rakhle jo Sahih Hadis se saabit hain likin saath hi ye bhi khiyaal rakhe ke ye Ayyam-e-Beez ke roze hain ye koi makhsos Shaban ke roze nahi hain.

SHAB-E-BARA'AT KE NAAM KIYE JANE WALE HARAAM KAAM:

Shaban ki pandrahwin raat kw aur bhi baz kaam aise kiye jate hain jin ka koi sabot nahi, jaise "Murdon ki Eid" ka naam dena logonka khiyaal hai ke is roz murdon ki rohen aati hai, halanke ye aqidah bilkul ghalat hai aur be-bunyad hai balke ye aqidah unhi ke khilaf hai jo ye kahte hain ke murde sunte hain aur unki duaon ko ALLAH tak pahunchate hain, isee liye wo raat bhar qabron par charaaghaan karte hain aur murdon ke pasandidah khane chune jate hain aur

khob patakhe aur aatish baazi ki jati hai halanke ye hindos ke rasm o riwaaj hain ye mushrikana aqide hain aur patakhe aur aatish bazi Parsion/Majosion ki nishani hai aur ye aag ko poj ne wale hote hain iseeliye ye sab karte hain Islam se is ka koi taluq nahi hai.

Rafzion ka is din ka ek aqidah ye bhi hai ke is din unke barahwen imam ki paidayish hai lihaza Rafzi Shia (isna ashriyyah) khob ehtemaam karte hain aur jashan manate hain aur Ahle Sunnat ke ye aqayed ke ye khilaf hai.

(Maakhooz Az: [Hafiz Salahuddin Yousuf rahmahullah] Mas'alah Royat-e-Hilaal aur 12 Islami Mahine, page:317-336, Published: Darussalam)

KHULASAH

Az Muhaddis-ul-Asr HAFIZ ZUBARI ALI ZAYI rahmahullah:
Pandrah Shaban waali koi bhi riwayat RASOOLUALLH sallallahu alaihi wasallam aur Sahabah Kiraam raziallahu-anhum-ajmayeen se saabit nahi hai.

MUHAQQIQ KA FAISLAH:
Abu Bakar Ibn al-Arabi rahmahullah farmate hain(543 Hijri):
((وَلَيْسَ فِي لَيْلَةِ النِّصْفِ مِنْ شَعْبَانَ حَدِيثٌ يُعَوَّلُ عَلَيْهِ، لَا فِي فَضْلِهَا، وَلَا فِي نَسْخِ الْآجَالِ فِيهَا، فَلَا تَلْتَفِتُوا إِلَيْهَا))

"Nisf Shaban (Shab-e-Bara'at) ki raat aur fazilat ke bare me koi Hadis qaabile etemaad nahi hai aur is raat ko maut ke faisle ki mansokhi ke bare me bhi koi hadis qaabile etemaad nahi hai. Pass aap in (naa qaabil-e-etemaad) ahadis ki taraf (zarrah bhi) eltefaat na karen." ***(Ehkaam-ul-***

Quran:4/1690[4/117- Published: Dar-ul-Kutob al-Ilmiyyah, Bairut, Libnan)

Hafiz Ibn Qayyim rhamahuallah likhte hain:

((لَا يَصِحُّ مِنْهَا شَيْءٌ))

"Pandrahwin Shaban ki raat ko khaas namaz waali riwaayaton me se koi cheez bhi sabit nahi hai." *(al-Manar al-Munif fi al-Sahih walzyeef, page:98-99)*

HASSAN LI-GHAIRIH:

Muhaddis Kabeer al-Shaikh Albani rahmahuallah ne pandrahwin Shaban waali riwaayat ko ta'addud-e-turq ki wajah se "Sahih" qarar diya hai. Halanke ye riwaayat "SAHIH LI-GHAIRIH" ke darje tak bhi nahi pahunchti,….

TANBIYYAH:

Nuzol-e-Bari Ta'ala har raat ko phichle pahar hota hai jaisa ke Sahihain waghairahuma ki mutawatir ahadis se saabit hai. Hum is par eemaan late hain aur uski kaifiyat ko ALLAH TA'ALA ke supord karte hain, wahi bahtar jaanta hai.

WAMA ALAINA ILLALABALAGH

(Tahqiqi, Islahi aur Ilmi Maqaalaat:1/299 aur 304)